1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

most of the neighbouring chiefs to resist the British, and a long and harassing war, which was not brought to a close till 1833. Cherrapunji then became the head-quarters of the Sylhet Light Infantry, whose commandant was placed in political charge of the district, including the former dominions in the hills of the Raja of Jaintia, which he voluntarily relinquished in 1835 on the confiscation of his territory in the plains.

Cherrapunji, celebrated as the place which has the greatest measured rainfall on the globe, became a popular station, and the discovery of coal there, and at several other places in the hills, attracted to it many visitors, some of whom published accounts of the country and people. The first detailed description was apparently that of the Rev. W. Lish, a Baptist missionary, which appeared in a missionary journal in 1838. In 1840 Capt. Fisher, an officer of the Survey Department, published in the Journal of the Asiatic Society of Bengal * an account which showed that the leading characteristics of the Khasi race had already been apprehended; he mentions the prevalence of matriarchy or mother-kinship, notes the absence of polyandry, except in so far as its place was taken by facile divorce, describes the religion as a worship of gods of valleys and hills, draws attention to the system of augury used to ascertain the will of the gods, and gives an account of the remarkable megalithic monuments which everywhere stud the higher plateaus. He also recognizes the fact that the Khasis as a race are totally distinct from the neighbouring hill tribes. In 1841 Mr. W. Robinson, Inspector of Schools in Assam, included an account of the Khasis in a volume on that province which was printed at Calcutta. In 1844 Lieut.

* Vol. ix., pp. 833 sqq.

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limestone caves and underground water-courses on the southern face of the hills. This series contains coal-beds, e.g. the Cherrafield and that at Lakadong in the Jaintia Hills. Some description of the remarkable Kyllang Rock may not be out of place. Sir Joseph Hooker describes it as a dome of red granite, 5,400 feet above sea level, accessible from the north and east, but almost perpendicular to the southward where the slope is 80° for 600 feet. The elevation is said by Hooker to be 400 feet above the mean level of the surrounding ridges and 700 feet above the bottom of the valleys. The south or steepest side is encumbered with enormous detached blocks, while the north is clothed with forests containing red tree-rhododendrons and oaks. Hooker says that on its skirts grows a "white bushy rhododendron" which he found nowhere else. There is, however, a specimen of it now in the Shillong Lake garden. Numerous orchids are to be found in the Kyllang wood, notably a beautiful white one, called by the Khasis *u'tic kyllang synrai*, which blooms in the autumn. The view from the top of the rock is very extensive, especially towards the north, where a magnificent panorama of the Himalayas is obtained in the autumn. The most remarkable phenomenon of any kind in the country is undoubtedly the enormous quantity of rain which falls at Cherrapunji.* Practically the whole of the rainfall occurs in the rains, i.e. from May to October. The remainder of the district is less rainy. The climate of the central plateau of the Shillong range is very salubrious, but the low hills in parts of the district are malarious. The effect of the different climates can at once be seen by examining the physique of the inhabitants. The Khasis who live in the high central plateaux are exceptionally healthy and strong, but those who live in the unhealthy "Bhoi country" to the north, and in the Lyngngam portion to the west of the district, are often stunted and sickly. Not so, however, the Wars who live on the southern slopes, for although their country is very hot at certain times of the year, it does not appear to be abnormally unhealthy except in certain

* The average rainfall at the Cherrapunji Police Station during the last twenty years, from figures obtained from the office of the Director of Land Records and Agriculture, has been 448 inches. The greatest rainfall registered in any one year during the period was in 1893, when it amounted to 641 inches.

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147 villages, such as Shella, Borpunji, Umniuh, and in Narpuh in
● 132 the Jaintia Hills.
361

ORIGIN.

173 The origin of the Khasis is a very vexed question. Although it is probable that the Khasis have inhabited their present abode for at any rate a considerable period, there seems to be a fairly general belief amongst them that they originally came from elsewhere. The Rev. H. Roberts, in the introduction to his Khasi Grammar, states that "tradition, such as it is, connects them politically with the Burmese, to whose king they were up to a comparatively recent date rendering homage, by sending him an annual tribute in the shape of an axe, as an emblem merely of submission." Another tradition points out the north as the direction from which they migrated, and Sylhet as the terminus of their wanderings, from which they were ultimately driven back into their present hill fastnesses by a great flood, after a more or less peaceful occupation of that district. It was on the occasion of this great flood, the legend runs, that the Khasi lost the art of writing, the Khasi losing his book whilst he was swimming at the time of this flood, whereas the Bengali
[212] managed to preserve his. Owing to the Khasis having possessed no written character before the advent of the Welsh missionaries, there are no histories as is the case with the Ahoms of the Assam Valley, and therefore no record of their journeys.
114 Mr. Shadwell, the oldest living authority we have on the
173 Khasis, and one who has been in close touch with the people for more than half a century, mentions a tradition amongst them that they originally came into Assam from Burma *viâ* the Patkoi range, having followed the route of one of the Burmese invasions. Mr. Shadwell has heard them mention the name Patkoi as a hill they met with on their journey. All this sort of
144 thing is, however, inexpressibly vague. In the chapter dealing
173 with "Affinities" have been given some reasons for supposing that the Khasis and other tribes of the Mon-Anam family, originally occupied a large portion of the Indian continent. Where the actual cradle of the Mon-Anam race was, is as

work is done. In order to ascend to a Bhoi house, you have to climb up a notched pole. The Bhois sacrifice a he-goat and a fowl to *Rèt-ùnglong* (Khasi, *Ramèew tiang*), the household god, when they build a new house.

VILLAGES.

Unlike the Nagas and Kukis, the Khasis do not build their villages on the extreme summits of hills, but a little below the tops, generally in small depressions, in order to obtain some protection from the strong winds and storms which prevail in these hills at certain times of the year. According to the late U' Jeelon Roy, it is *sung*, or taboo, to the Khasis to build a house on the last eminence of a range of hills, this custom having perhaps arisen owing to the necessity of locating villages with reference to their defence against an enemy. Khasis build their houses fairly close together, but not as close as houses in the Bhoi and Lyngam villages. Khasis seldom change the sites of their villages, to which they are very much attached, where, as a rule, the family tombs are standing and the *mainbyuna* or memorial stones. In many villages stone cromlechs and memorial stones are to be seen which from their appearance show that the villages have been there for many generations. During the Jaintia rebellion the village of Jowai was almost entirely destroyed, but as soon as the rebellion was over the people returned to the old site and rebuilt their village. Similarly, after the earthquake, the ancient village sites were not abandoned in many cases, but the people rebuilt their houses in their former positions, although in Shillong and Cherrapunji they rebuilt the walls of the houses of wooden materials instead of stone. There is no such thing as a specially reserved area in the village for the Siem and the nobility, all the people, rich or poor, living together in one village, their houses being scattered about indiscriminately. To the democratic Khasi the idea of the Siem living apart from his people would be repugnant. In the vicinity of the Khasi village, often just below the brow of the hill to the leeward side, are to be seen dark woods of oak

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SECTION VI.

MISCELLANEOUS.

TEKNONOMY.

551 The Khasis, like the Alfoors of Poso in Celebes, seem to be somewhat reluctant to utter the names of their own immediate relations, and of other people's also. Parents are very frequently called the mother of so and so (the child's name being mentioned), or the father of so and so, *cf. Ka kmi ka Mari, U kpa u Philip*. The actual names of the parents, after falling into desuetude, are often entirely forgotten. The origin of the practice may be that the Khasis, like the Alfoors, were reluctant to mention their parents by name for fear of attracting the notice of evil spirits. The practice of *teknonomy*, however, is not confined to the Khasis or the Alfoors of Celebes (see footnote to page 412 of the "Golden Bough"). The custom is also believed to have been prevalent to some extent not long ago in some parts of Ireland.

717 177 551 The advent of the Welsh Missionaries and the partial dissemination of English education has in some cases produced rather peculiar names. I quote some instances:—

U Water Kingdom, Ka Mediterranean Sea, Ka Red Sea; U Stinkwell Beans, U Overland, Ka Brindisi, Ka Medina, Ka Mary Jones, U Mission, and Ka India.

KHASI METHOD OF CALCULATING TIME.

505 The Khasis adopt the lunar month, *u kpoot*, twelve of which go to the year *ka snem*. They have no system of reckoning cycles, as is the custom with some of the Shan tribes. The following are the names of the months:—

505 *U Iyllo-Iyngkut*, corresponding to January. This month in the Khasi Hills is the coldest in the year. The Khasis turn

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(*kylla*) the fire-brand (*iyngkot*) in order to keep themselves warm in this month, hence its name *kylla-lyngkot*.

U Rymphang, the windy month, corresponding with February.

U Lyber, March. In this month the hills are again clothed with verdure, and the grass sprouts up (*lyber*), hence the name of the month, u *Lyber*.

U Iaiong, April. This name may possibly be a corruption of u *bynai-iong*, i.e. the black moon, the changeable weather month.

U Jymmang, May. This is the month when the plant called by the Khasis *ut'iew jymmang*, or snake-plant, blooms, hence the name.

U Jylliew. The deep water month, the word *jylliew* meaning deep. This corresponds to June.

U ndiltung. The evil-smelling month, when the vegetation rots owing to excessive moisture. This corresponds with July.

U'ndilar. The month when the weather is supposed to become clear, *synlar*, and when the plant called *ja'nailar* blooms. This is August.

U'ndi-lur. September. The month for weeding the ground.

U Ri-saw. The month when the Autumn tints first appear, literally, when the country, *ri*, becomes red, *saw*. This is October.

U'ndi sieng. The month when cultivators fry the produce of their fields in *sieng* or earthen pots, corresponding with November.

U Nah-prih. The month when the *prih* or baskets for carrying the crops are put away (*buh nah*). Another interpretation given by Bivar is "the month of the fall of the leaf." December.

The Khasi week has the peculiarity that it almost universally consists of eight days. The reason of the eight-day week is because the markets are usually held every eighth day. The names of the days of the week are not those of planets, but of places where the principal markets are held, or used to be held, in the Khasi and Jaintia Hills. The following are the names of the days of the week and of the principal markets in the district :—

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Shella

Confederacy forms a more marked endogamous community, through being cut off geographically and economically from the rest of the Khasi, and socially from the neighbouring Hindu people.

The Economy and the People.

Shella lies along the upper part of the Shella River and stretches upwards along the steep slope, looking down towards the Bengal plain. The climate of this part of the hills is considered to be one of the worst in tropical India for human habitation. The Bengal plain, though warmer than this area, is considered more healthy. This border land is the zone of malaria, typhoid, black fever, cholera, etc. None of the Bengalee peasants dare to live in such an area. However, it is the most fertile for products such as betel-nuts, pan-leaves, oranges, bananas and pineapples, and it also produces limestone. These people seem to prefer to settle in this zone and to enjoy its prosperity, at the expense of human lives: every year, especially between March and September, the inhabitants suffer from various fevers and dysentry and other diseaes, many of the weaker facing death.

Before the Partition of India and Pakistan, the products of Shella were carried down the Shella River to Sylhet, one of the biggest centres in East Bengal, which brought unimaginable wealth to the Shella people. Their houses were built by carpenters from Sylhet. The style and structure of these houses were exceptionally elaborate for the Khasi. They purchased vast rice fields in the plain, which used to be cultivated by Bengalee and Garo labourers engaged by them. These Khasi do not themselves know how to cultivate rice fields; they have always been managers or landowners. Their boys used to be sent to high schools and colleges in Sylhet. As a result of their trading with the Bengalee, many of them read and speak fluent Bengalee. There is no difference between their style of clothing and that of the Bengalee, though the women maintain their traditional dress in the Shella style.

They have thus been distinguished from the rest of the Khasi not only geographically, but also economically and culturally. Their personality also differs sharply from the rest of the Khasi. They are very sociable, and quick, a quality lacking among the Khasi of Sohkynduh and Kongton. They are clever enough to deal with strangers. The upland Khasi say Shella people are very cunning. This remark shows one side of these people. They had to be cunning, since they traded with the Sylhet Bengalee who were said to be the most cunning of their race. Their role in the trade and in the history of the modernization of the Hills was considerable. For centuries they represented intellectual Khasi owing to their contact with Hindu civilization, while the Hills remained in darkness. They assumed an important role when the British established an administration in the Hills, and even up to now, many leading Khasi originated from this area: for instance, Lati Hat, the first interpreter of the British Headquarters at Cherrapunjee; Jeebon Roy, who was the first Magistrate among the Khasi; Maham Sing, a lawyer and Member of the Legislative Assembly (the grandson of Jeebon Roy); Nichols Roy, Minister of Health and Prisons of the Assam Government, Member of the Legislative Assembly, and Missionary of the Church of God; R. R. Thomas (brother of Nichols Roy), Principal of the Gauhati University, etc.

Through constant cultural contact with Hindu, and encouraged by their economic prosperity, the Shella Khasi, like the Jaintias, have been much influenced by Hindu culture. However, this does not mean that the people of Shella adopted the Hindu beliefs. Though there is a small Hindu shrine, and some ceremonial elements were borrowed from the Hindu, most of the

group of matrilineal and Mon-Khmer-speaking people who claim as their ancestral homeland the present-day United Khasi–Jaintia Hills District (within approximately 90° 47′ and 92° 52′ E. and 25° 5′ and 26° 5′ N.). This group includes the Jaintias (also Pnar or Synteng) in the southeast, who differ from the Khasis primarily in their duolocal residence pattern and less virulent forms of sorcery. (The Hadem in eastern Jaintia are a Kuki people.) It also includes the Lyngngams (also spelled Lynngam) in the west, who practice migratory swidden agriculture and certain peculiar funerary rites, and are said by Ehrenfels (1953) to be culturally intermediate between Khasis and Garos. Finally, it includes Bhois, Wars, and upland Khasis, which terms are primarily territorial. Bhoi country is the north-central part of the District, and is culturally complicated by the presence of Mikirs, Lalungs, and Nepalis. War country spans the entire southern length of the District, so that Wars divide into Jaintia Wars and Khasi Wars: of these, the Khasi Wars have traditionally transmitted property to sons as well as to daughters. The upland center of the District is the country of the Khasis proper, those whose culture provides the most useful model for interpreting the variations found elsewhere. [For general reference on all categories of Khasi culture, cf. Costa 1936 and 1937; also Gurdon 1907, especially for data on regional variations.] **Geography.** The District is 5,554 square miles of hilly tableland, intricately dissected by numerous rivers, and marked by significant ecological variation over very short distances. The tablelands step gently downward north from Shillong Peak, which at 6,445 feet is the highest point in the District, and over about 55 miles ease into the Brahmaputra valley where this is some 250 feet above sea level. To the south, the land slopes more steeply downward for about 20 miles, and then drops abruptly, in cliff and steep-slope formations, to the Ganges sea-level delta that begins at its north with Sylhet. The annual southwest monsoons drop torrential rains around Cherrapunji and Mawsynram villages (for Cherrapunji, a record 805 inches in 1861), but then, reaching Shillong 33 miles to the northeast, provide only about 100 inches per year. Rainfall is again greater in Bhoi, which shares the Brahmaputra valley climate. Climate is temperate on the high Shillong plateau, where it seldom freezes and never snows. To the north, climate becomes subtropical, forest is jungly, and fauna abound. The climate to the south is also subtropical. [Cf. Hooker 1891: chap. XXIX.] **Linguistic affiliation.** Khasi is one of the major Mon-Khmer languages, related to Mon, Khmer, Semang-Sakai, Nicobarese, and Palaung-Wa. The major Khasi dialects are Khasi, Jaintia, and Lyngngam, to which Grierson adds War. Further minor variations occur from village to village. The Khasis had no script until 1842, when the roman alphabet was successfully applied to the Cherrapunji dialect of Khasi proper. [Cf. Rabel 1961; Grierson 1903-28: 2; Bareh 1962.]

101 131 197 101 184 162 563 [428] [113] 133 [131] 132 [113] 197 [212] [113]

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621

Group		Name of villages	Thana	Subdivision	No. of families
(1)		(2)	(3)	(4)	(5)
Project area –	11.	Sutnga ..	Jowai ..	Jowai ..	127
	12.	Sohkha ..	Dawki ..	Do ..	95
	13.	Mustem ...	Jowai ..	Do ..	85
	14.	Nartiang ..	Jowai ...	Do ..	161
	15.	Raitong ..	Nongpoh ..	Shillong ..	47
	16.	Umden ..	Do ..	Do ..	32
	17.	Patnarkhmah ..	Do .	Do ..	22
	18.	Mawphaniew ..	Shillong ...	Do ..	14
General area—	19.	Iapmala ..	Jowai ..	Jowai ..	24
	20.	Lamarsiang ..	Do ...	Do ...	25
	21.	Mawkynchian ..	Do ..	Do ...	40
	22.	Jympiat ..	Shillong ...	Shillong ..	7
	23.	Domrya ..	Do ..	Shillong ..	20
	24.	Mawkhli ..	Do ..	Do ...	16
	25.	Mawlaiteng ...	Do ..	Do ..	20
	26.	Asale ..	Do ..	Do ..	5
	27.	Jowe ...	Nongpoh ..	Do ..	7
	28.	Byrbeh ..	Do ..	Do ...	20
			Total — :		1,837

731
132
491

4.2 Natural calamities.—The villages are free from severe natural calamities like flood, erosion, earthquake and the like. Excessive rain has rendered the higher lands barren near Cherapunjee, Mawsynram, etc. During the monsoon after heavy rains, the small rivulets and streams come in spate dislocating communication from village to village which cause much inconvenience to the people in carrying on trade, marketing and other day to day activities.

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disfigured from the practice. Adults will chew as many as four or five betel-nuts a day, with the usual accompaniment of *pán* leaves. The estimated cost of maintaining an average family of the labouring class is about Rs. 8 or 16s. a month.

TOWNS: SHILLONG.—There are no towns in the usual acceptance of the word; but the chief places in the Hills, looked upon by the inhabitants as cities, are Shillong, Jowái, Cherrá Púnjí, and Shellá. According to the Census of 1872, Shillong had only 1363 inhabitants, Cherrá Púnjí 443, and Jowái 4502. Jowái, however, is a collection of rural hamlets, and the population of Shillong has entirely altered since the date of the Census. The latter place first became the Civil Station in 1864, in substitution for Cherrá Púnjí; and when Assam was erected into an independent Province in 1874, it was selected as the permanent seat of the Local Government. The Chief-Commissioner resides there, and also the heads of all departments in the Administration. The area of the Station is 7 miles in length by 1½ to 1¾ miles in breadth. A considerable native population is already settled, and is increasing from day to day. One of the largest weekly markets is held in the *bázár*; and with a view to facilitate access to the Station, which is the sanitarium for the Province of Assam, a cart road has recently been completed to Gauháti on the Brahmaputra, which will tend to make the place more and more important. An excellent water supply is introduced into Shillong through an aqueduct which has its source in the neighbouring hill streams, and sanitary measures are carefully enforced. Large sums of money have annually been expended on the erection of the public buildings necessary for the offices of the administration. A printing-press has been established, from which issue all the official documents and reports of the Province. The climate is excellent, the temperature being more equable than that of any other hill station in India, and therefore admirably suited to the constitution of Europeans. There is a church at Shillong, and a chaplain on the Bengal establishment officiates both there and at Gauháti. The cantonments were occupied in 1875 by the 43d Regiment of Assam Light Infantry, with three outposts. The strength was 9 European officers, 16 native commissioned officers, 80 non-commissioned officers, 772 fighting men, and 58 paid camp followers and non-combatants; grand total, 935. The total cost, including contingencies, was Rs. 189,190, or £18,919.

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253; revenue, *nil;* products, millet, oranges, betel-nuts, jack-fruit, pine-apples, chillies, and bay leaves; minerals, lime and coal.

These statistics give the following totals for the nineteen Khási States or Democracies:—Population, 78,992; revenue, Rs. 49,856. 8, or £4985, 13s., of which Rs. 22,732. 8, or £2273, 5s., is derived from lime quarries. The aggregate area of these States is elsewhere returned at 3997 square miles.

SUBDIVISIONAL ADMINISTRATION.—The twenty-five fiscal divisions which constitute the Jáintiá Hills are regarded as forming a separate Subdivision, under the charge of an Assistant-Commissioner, whose headquarters are at the village of Jowái. This Subdivision dates from 1869, for which year the separate cost of administration is returned at £1091. The following statistics, referring only to the Jáintiá Hills, are taken from the Report of the Assistant-Commissioner for 1876-77; for the rest, all information is included in the preceding sections of this Statistical Account, which apply generally to the whole District of the Khási and Jáintiá Hills. In the year 1876-77 the total revenue of the Jowái Subdivision amounted to Rs. 12,713, or £1271, 6s., of which Rs. 10,654 was derived from the house tax. The total value of the exports from the Subdivision was estimated at Rs. 197,575, or £19,757, 10s., including 16,000 *maunds* of raw cotton, valued at Rs. 120,000, and 5490 *maunds* of lac, valued at Rs. 54,900. The total value of the imports was estimated at Rs. 345,600, or £34,560, chiefly cotton and woollen cloth from Bengal, valued at Rs. 81,000; silk cloth from Assam, Rs. 25,000; 15,000 *maunds* of rice, value Rs. 60,000; 6229 loads of dried fish, value Rs. 35,344; 5287 *maunds* of salt, value Rs. 37,009; 609 *maunds* of tobacco, value Rs. 44,872. These figures are compiled from reports submitted by the police stationed at Jaráin, on the Jáintiápur road, and from information collected from the chief traders of Jowái. They show an apparent balance of trade against the Subdivision amounting to Rs. 148,025, or £14,802, 10s. The population of Jowái and the surrounding villages is 4502 souls.

MEDICAL ASPECTS—METEOROLOGY.—The climate of the Khási and Jáintiá Hills is mild and equable. At Shillong the thermometer within doors ranges from about 58° in December to 70° or 75° in the hottest months. Out of doors the dry bulb varies between about 38° in the cold weather and 80° in May and June. A temperature higher than 80° is seldom recorded. During the three years ending

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132 in 1876, the highest maximum temperature was registered in the month of August, the lowest minimum in January. From November until the end of March the weather is dry and bracing. Hoar-frost lies upon the ground almost every morning in the months of December, January, and February. Shallow water occasionally freezes over, but snow never falls.

The rainfall at Cherrá Púnjí is enormous, varying between 300 and 500 inches per annum. The heaviest fall is in the months of June and July. As much as 30 inches has been collected in one day in July, and 157 inches has been registered as the total rainfall of that month. The average rainfall of the three years ending in 1876 is returned at 368·41 inches. It is affirmed that a total of 805 inches fell in 1861, of which 366 inches is assigned to the single month of July. This excessive rainfall can be readily accounted for by the abrupt manner in which the hills at Cherrá Púnjí rise from the plains on the south. The vapour-bearing breezes of the south-west monsoon, sweeping across the heated, flooded plains of Lower Bengal, suddenly strike against the hills. The vapour as it ascends gets condensed into fogs and mists, and finally, when it reaches the crest of the range, discharges itself in torrents of rain, unequalled by that recorded in any other part of the world.

At Shillong, which is only 30 miles north and a little higher than Cherrá Púnjí, the average rainfall is only about 85 inches; but between these two Stations three higher ranges intervene, which deprive the clouds in passage of a considerable portion of their moisture. During the three years ending in 1876, the average rainfall at Shillong was 83·65 inches.

The rainfall at Jowái, a subdivisional Station in the Jáintiá Hills, 26 miles distant from the plains, holds a mid place between that of Cherrá Púnjí and Shillong, and is estimated at 150 inches in the year. During the three years ending in 1876, the average rainfall at Jowái was 145·62 inches; but in the last of these years alone as much as 309·21 inches was registered, of which 134·34 inches fell in the month of June.

133 The District is liable to shocks of earthquake. In September 1875 considerable damage was done to the houses in Shillong by a shock which extended with great severity as far as Gauhátí; and several minor shocks were experienced in the year 1876-77.

164 132 DISEASES, ETC.—Generally speaking, the climate of Shillong is pleasant and congenial to Europeans. English children thrive

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remarkably, and there are few indigenous diseases of any kind. Malarious fevers of local origin are unknown, and cholera never prevails in the Hills except when directly imported from the plains. Notwithstanding the excessive rainfall, the climate of Cherrá Púnjí also is pleasant and salubrious. The rainfall is confined in great part to the five months from May to the end of September. For the rest of the year the weather is mild and very equable, and in the winter months almost pleasanter than that of Shillong.

Small-pox is the chief scourge amongst the Khásiás. The faces of more than half the people are seamed by the marks of this disease. Strenuous efforts have recently been made to introduce vaccination, and with some success. Within the past three years nearly 5000 children have been vaccinated. The number of vaccinations in 1876 was 1309, as compared with 1628 in the preceding year.

Dysentery and bowel complaints generally prevail to a considerable extent; and, as at most other hill stations in India, the English residents at Shillong occasionally suffer from these diseases. Disorders of the liver are also not uncommon, usually affecting persons who have recently arrived from the plains, probably from unhealthy localities. When they have once passed through a short period of acclimatizing indisposition, most English residents at Shillong enjoy excellent health.

The *tarái* country lying along the foot of the Hills, especially on the northern side, is extremely malarious; and people passing through, especially pedestrians who travel without comforts and expose themselves to great fatigue, contract remittent fevers and agues of a severe type.

EPIDEMICS.—The following is a brief notice of some recent epidemics. Cholera made its appearance in the Hills in May 1869, travelling from the direction of Jáintiápur, on the borders of Sylhet. It only showed its presence by a few sporadic cases from time to time until the 11th July, when the disease broke out in an epidemic form among the police and in the jail. The police and the prisoners were at once moved into camp, and communication restricted as much as possible. These precautions probably had the effect of preventing the spread of the disease at Shillong. The epidemic lasted a week; it attacked twenty-four persons, of whom fifteen died. From Shillong the disease travelled southwards, the people deserting their villages as the plague broke out. In the